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[ONE PENNY.]

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NOTES OF THE WEEK.

A FULL report of the annual meeting of Manchester College, Oxford, with the proceedings at the close of the session, will be found in our present issue. Also the address by Dr. S. H. Mellone on "The Moral Freedom of Man," delivered at the close of the Session of the Home Missionary College, in Manchester, on Tuesday. A report of those proceedings, and of the meeting of the Missionary Conference, we hope to publish next week. We have also the annual address of Dr. G. Dawes Hicks at the close of the session of Carmarthen College, on June 24, awaiting publication.

THIS summer is to witness a series of congresses, each in its own way of the highest interest and importance. July 27 to August 1 is the seventeenth Universal Peace Congress, in London, of which Lord Courtney, the President, and the other officers wrote in *THE INQUIRER* of May 30. On the Sunday afternoon, before the opening of the Congress, the Bishop of Hereford is to preach at a special service in Westminster Abbey. The fee for personal membership in the Congress is 6s. All information may be had from the organising secretary, Mr. H. S. Perris, 40, Outer Temple, Strand, London, W.C. Then on September 15, the third International Congress for the History of Religions opens at Oxford and continues until the 18th. For this Congress the membership ticket costs a guinea, which covers a subscription for the volume of the proceedings. Dr. Estlin Carpenter

and Mr. L. R. Farnell, of Oxford, are the hon. secretaries. And in the following week, September 23 to 26, the first International Moral Education Congress is to be held in London, for which the general secretary is Mr. Gustav Spiller, 13, Buckingham-street, Strand, W.C.

THE great demonstration in support of the Licensing Bill held in Manchester last Saturday, of which our correspondent sends us an account, was a magnificent success. A quarter of a million people are said to have been gathered in Heaton Park, and at the twenty-five platforms the one resolution was simultaneously carried amid great enthusiasm:—"This demonstration heartily welcomes the Licensing Bill now before the House of Commons, and, while admitting the possibility of amendment in minor details and desiring more stringent regulations for the control of club and grocers' licences, earnestly hopes that in its main principles it will be speedily passed into law."

THE Rev. Charles Peach, chairman of the demonstration committee, presided at No. 1 platform, and Lord Carrington, who was the chief speaker, delivered a message from the Prime Minister, declaring "the Government are aware that they have been challenged, and they are prepared to fight; they have been challenged by the richest and best-organised trade in the world, a trade which boasts to have made and unmade Governments, a trade which has vainly tried to corrupt a great Church. On the result of this fight we have staked our political existence." Mr. Peach, in his opening speech, emphasised the fact that the great meeting was in no sense party or sectarian. "We have," he said, "called a rough referendum of Manchester and Salford and district on the question of the Licensing Bill. We stand for that question and no other. This is not a party platform, nor does it represent any one phase of religious thought, but it represents a consensus of the whole of the religious sentiment of this district, which is above every party and which permeates every religious organisation. This is not a Liberal, not a Nonconformist, not a teetotal gathering, but a gathering of citizens, irrespective of party or sect, which recognises the courage of a Government which has risked its existence in challenging the richest and best-organised monopoly in this land, and we tell that Government that the moral sentiment of all parties is behind it in its efforts to clear England of the one stain on her flag—the stain of intemperance."

MR. W. E. A. AXON, who presided at the second platform, said in his speech, "We are here to strike a blow for the purity of the home life of England." Sir John Gorst, who was the chief speaker at this platform, said that there were two forces arrayed against each other—on the one side the welfare of the people, and on the other the powerful interests of a trade. "It is for the people of this country to say which of these two is to prevail. There is no doubt which side will win if the people are only true to themselves. You have every reason to make you true. You have first of all your homes, which are too often made desolate by the dreadful habit of drinking. Then there are the children. Anyone who has been intimately associated with the elementary schools knows something of the cruelty and misery inflicted upon the children by the drunken habits of parents. The drunken father transmits to his children at their birth a doom of misery and premature death. The amount spent by the people of Great Britain upon intoxicating liquor is a discredit to our civilisation and Christianity. The present movement aims at wiping out that disgrace—at making us, instead of the most drunken people in Christendom, the soberest and steadiest people. It depends upon the people whether this attempt on the part of the Government to promote temperance shall not prove abortive. The Government will stand to their guns."

THE third International Congregational Council has been in session at Edinburgh this week. At the first of these Councils, held in London, in 1892, the late Dr. Dale presided, and the great success of the gathering is said to have suggested to Dr. Guinness Rogers the idea of the National Free Church Council. This year Sir Albert Spicer is the President, who in his inaugural address spoke as a layman who for 43 years had done what he could to promote the interests of Congregationalism. Referring to some weaknesses of the body, he asked:—"Is the message we are receiving from a large number of our pulpits well adapted to the needs of the times? What proportion had a message at once positive and inspiring, that spurred to action by its moral and spiritual force? The man in the pew wanted to feel that the man in the pulpit believed in his message and really wanted others to believe it. It was not that the preacher was not sincere, but sometimes it appeared that his preaching was a duty to be performed rather than the

result of an inward compulsion. Let them take care that with a larger outlook they had the positive note in the pulpit, so that when the people came feeling hungry into the sanctuary they should not be sent empty away. Did not the supreme power of the pulpit lie in its turning people Godward, or, to use a word seldom heard now, to convert men? They needed cultured and spiritually-minded men to lead, to help, to influence and inspire them. They wanted, as helps to their Christian life, the results of those men's convictions and their own inspirations." He also laid stress on the value of faithful pastoral work. On Wednesday, Dr. Forsyth gave a very characteristic address on "Forgiveness through Atonement, the essential of Evangelical Christianity."

IN connection with the United Methodist Church Conference at Sheffield, a public missionary meeting was held on the evening of June 16, in Hanover-street Chapel. Mr. James Ward took the chair. The Mission Secretary, the Rev. Geo. Packer, gave a brief statement of the foreign mission fields of the church, consisting of three settlements in China, two in South Africa, and one in Jamaica. By and by the man for whom all had been waiting, and whose presence had caused a kind of suppressed excitement, arose. This was the Rev. S. Pollard, who for more than twenty years has been a hard-working missionary in China, who has done a great work in evangelisation among the Miao tribes, who has reduced their language to writing, and by the aid of the British and Foreign Bible Society given them the Gospel according to St. Mark in their own tongue, and taught them to read it. A brutal attack that was made upon Mr. Pollard's life about a year ago increased the interest in him, and intensified the desire of the great assembly to see and hear him.

WHEN he stood up the people at first clapped vigorously, but not content with that they rose up in their seats, all over the chapel, and one wondered whether some appropriate burst of song might not follow. By and by Mr. Pollard asked them not to clap and thus to waste his time. He then began to speak of the people among whom he has laboured. He gave what can best be described as a series of visions. He described the sudden irruption of earnest crowds coming to his house desirous to be taught; he described a group of those who have learned of Jesus Christ, and the difference it has made in their lives; he described the school children, girls and boys, who are now receiving, hundreds of them, instruction in the Christian religion and Christian morality; he described the rough, unredeemed characters who need such a healing gospel as the Christian has to offer; he put before the imaginations of his hearers the millions of those who have lost faith in many of their own old legends, and are beginning to wonder whether the Christ, whose name they have heard, can be of any help to China. Thrown in to explain these memory pictures were a number of suggestive and typical incidents illustrating the work of the missionary, and the effect of the Gospel. The speech concluded with a poetic and pathetic delineation of Jesus

Christ as still bearing his cross, as still suffering for the sins of many, as still wondering when his disciples will be numerous enough, earnest enough, and consecrated enough to win the victory over the sin of the world and to complete the work of their Master.

To listen to these prophetic visions was to gain an insight into the powers of imagination and of speech by which a missionary must win his way to the hearts of men. It was more; one gained a new conception of the teaching of the master himself in whose parables, as in the visions which we had just seen and heard, there was an unmistakable presentation of the real, but always glorified in the light of the ideal. Other mission speeches followed, and these with vigorous hymns, and a collection amounting to £224, made altogether a memorable meeting.

THE way of compromise in matters educational is not an easy one, as the experience of the proposed "Manchester concordat" shows. The stipulations suggested and approved by the majority of a widely representative conference provoked dissent from a minority, including some of weight and experience, and the scheme has been roundly condemned by leaders of Nonconformist opinion. We fear the friends of peace and harmony will not gain much assistance from this very laudable attempt to bridge the gulf between parties. On the other hand, it is satisfactory to find a certain disposition to come to terms over the training colleges. An agreement for a year has been settled between the Education Department and the heads of denominational colleges, by which half the number of vacancies for students shall be open free from theological tests. Thus slowly the path of freedom opens.

AN Association of Subscribers to Charities was established at a meeting held last week under the presidency of the Lord Mayor at the Mansion House, "to bring about the active practical interchange of ideas and a mutual helpfulness in work between those who are in any way responsible for the administration of public funds." Lord Avebury, who thus described its object, stated that there are 1,700 to 1,800 charitable institutions and agencies in London, and that the greater part of the work was done on a policy of isolation. The intention of the association is to promote co-operation among the various charities of London, to establish uniform principles of administration as far as possible in the relief of distress, to promote systematic interchange of information, to prevent overlapping and the waste of resources, and to strengthen the financial position of those metropolitan charities which carry out the objects of the association. The Bishop of Stepney referred to the "great waste of charity" in the East End of London while the needs of the poor were in large measure unrelieved. The Rev. Silvester Horne declared that "some have the faculty of getting the benefit of every charity that is going; others who really need it greatly do not get their wants met at all." The waste in administrative expenses of so

many societies is another incentive to reform. The Lord Mayor stated that the charities of London have a revenue of over £10,000,000.

WHEN the Congregationalists moved their College from Spring Hill to Oxford nearly a quarter of a century ago, the experiment was regarded by many as a daring one. But the new College, known as Mansfield, was exceptionally fortunate in having for its first Principal a scholar and preacher of the type of Dr. Fairbairn. Though Mansfield was founded four-square by the quartette, of which the three others were Sir Albert Spicer and the late Drs. Dale and Hannay, it will always be said that Dr. Fairbairn "made" Mansfield. And now, at a time when Mansfield is more flourishing than ever, Dr. Fairbairn proposes to relinquish the Principalship. In the letter announcing his resignation, he says that he feels the time has come when it will be best for the College that he should hand over the reins to younger hands. He then refers to the generous support received from the Council, from his colleagues, and from the churches—support which has entirely vanquished the difficulties which faced them at the inauguration; and he concludes with touching words of farewell. Needless to say, Dr. Fairbairn's departure from Mansfield will be regretted by many besides his own denominational friends.

DURING the controversy on the Licensing Bill, attention has frequently been directed to the very definite position of the laws of the United States as regards any property in licences by licensees. Our suggestions of compensation and a time limit seem to Americans quite indulgently generous. The precise judgment of the Supreme Court of the Federal Republic has put the matter once and for ever beyond controversy. "The power which the (several) States possess of prohibiting such uses by individuals of their property as will be prejudicial to the health, the morals, or the safety of the public is not—consistently with the existence and safety of organised society—and cannot be burdened with the condition that the State must compensate such individual owners for pecuniary losses they sustain by reason of their not being permitted by a noxious use of their property to inflict injury on the community. It is true that when the defendants in these cases purchased or erected their breweries the laws of the State did not forbid the manufacture of intoxicating liquors. But the State did not thereby give any assurance that its legislation on the subject would remain unchanged. The problem of compensation to the shareholders of railways and other forms of business which cannot be considered prejudicial to the health, morals, or safety of the public, and which may yet be nationalised or monopolised is obviously another matter."

AMONG the few reproductions of this year's Royal Academy pictures which appear in the June number of *The Studio* is one of "A Melody: Miss Adeline Leon," by Thomas Cantrell Dugdale. Mr. Dugdale is a young member of a Manchester Unitarian family, and painted the portrait of Colonel Pilcher, V.P.,

presented to him on his 70th birthday by the committee of the Home Missionary College. His work has been hung in the Academy on several other occasions.

A SPECIAL meeting of the Linnean Society was held in London on Wednesday to celebrate the 50th anniversary of the first communication of the papers by Charles Darwin and Alfred Russel Wallace, on the variation of species under natural selection. Wallace, who was in the Celebes islands, had written to Darwin telling him of his theory, and it was practically identical with that which Darwin had been patiently working out for the last twenty years, and had long before communicated privately to friends. Their joint communication was made to the society by Sir Charles Lyell and Sir Joseph Hooker. Of these four Dr. Wallace himself and Sir Joseph Hooker are still living, and took part in Wednesday's meeting, being the first to receive from the President the *Darwin-Wallace* medal. As from the first, Dr. Wallace made generous acknowledgment of Darwin's priority in the field, but the fact remains that both men were led independently to the same insight into the method of natural selection, which has so profoundly modified all scientific thinking ever since. Darwin's great work on the "Origin of Species" appeared in the following year.

MISS DOROTHY TARRANT, of Girton College, daughter of the Rev. W. G. Tarrant, of Wandsworth, who last year obtained a first class in the Cambridge Classical Tripos, has now added a further distinction to her University honours. Having specialised in Philosophy during a fourth year at Girton, she has again obtained a first class, in Part II. of the Classical Tripos (the first woman, we believe, to gain this double distinction). Another woman, Miss A. Shillington, obtained a first in the History section. Of the five men who obtained a first in Part II., three were in History and two in Archaeology. Miss Tarrant was therefore alone in Philosophy. She has been awarded the Gilchrist Fellowship for the coming year, to be devoted to research work at Girton. We are glad to note also in the Oxford Honour lists that Miss E. M. Oram, of Somerville, has obtained a second class in English Language and Literature.

LET the Christian manufacturer recognise the Higher Law, in the quality of his goods, in his treatment of his partners and his men, and in his careful avoidance of whatever personal extravagances and whatever commercial risks and speculations might prevent him from paying his debts. Let the Christian builder be so exact in doing his work according to the specifications that his employers shall feel that a clerk of the works is a useless expense. Let the Christian carpenter and engine-fitter make the eye of the foreman unnecessary. Let the Christian clerk be the best clerk in the office, taking more pains than any other man there, more ready to meet with cheerful industry any unusual pressure of business, more loyal to his principal, less careful about himself.—*R. W. Dale.*

LICENSING BILL.

MANCHESTER DEMONSTRATION.

(From our Manchester Correspondent.)

TRAINED and impartial journalists declared the Manchester Demonstration, last Saturday, in support of the Licensing Bill, the most impressive gathering ever held in the North of England. Nothing ever held in the district can compare with it in size, while in its composition it was unique. It presented the impressive spectacle of a solid rally of all the moral, social, and religious forces of the district, irrespective of sect or party. Liberals and Unionists, Labour men, Temperance men, Churchmen, and Nonconformists all were there in their thousands, marching in serried ranks in the processions and massed together in the park. There were five processions with 60 bands, one thousand banners, flags, &c., and, it is estimated fifty thousand men and women in the ranks. The great procession which left Albert-square was headed by Canon Hicks, Rev. E. A. Tindell (Anglicans), Rev. J. G. Beauchamp (Wesleyan), Dr. Axon, Mr. W. Canning, and Rev. C. Peach (Unitarians). The Salford Procession was headed by Councillor Wigley and Mr. C. P. Hough (both Unitarians). In addition we had our own section in the procession, and the luck of the ballot gave us an excellent place. The *Manchester Guardian* put the audience in the park at a quarter of a million. It stretched in an unbroken front of over half a mile, along which were ranged twenty five platforms. The Rev. C. Peach presided at the committee platform, from which Earl Carrington spoke, and Mr. Richard Robinson presided at the Unitarian platform. Our section of the procession was directed to this platform, and it came up in good style. Headed by a fine banner "Unitarian and Other Free Churches Support the Licensing Bill," and upheld by the music of two bands—both associated with our own schools viz., Denton and Heywood—our people had marched the three or four miles in splendid style. Mr. A. Dugdale had acted as chief marshal, with Mr. C. H. Heys and Mr. W. Hough as assistants. Among those in the procession or at our platform were the presidents of the Provincial Assembly, the Manchester District Association, and the Sunday School Association, together with about twenty ministers, Councillors Marsden, Pritchard, Wigley and others. Our chief speaker was the Rev. H. E. Dowson, and he drew and held a splendid audience. It was a memorable occasion—memorable in the history of Manchester and memorable in the life of the churches. It is good to have marched, "like a mighty army," with brethren of all the churches and to have felt the transcendence of true religion and patriotism over sectarian and party differences.

With regard to the resolution which he moved at the recent meeting of the Provincial Assembly of Lancashire and Cheshire, printed in last week's *INQUIRER*, the Rev. H. Bodell Smith writes:—

"This resolution means that the Conference and the Association are the two bodies which are in need of a better adjust-

ment of their relative functions, and that this adjustment can only be secured by a decision of a meeting of representatives of our churches; it suggests that both bodies unite in sending the invitation to a special meeting for that purpose as early as possible; but so that there is such a meeting called, it is quite a matter of secondary importance how and by which body it is summoned. The National Conference at Bolton next April would serve the purpose well if the Committee of the Conference will make provision for it in its programme of proceedings.

"In order that a satisfactory settlement be possible even then, it is necessary that a workable scheme be drawn up previously agreed upon by representative persons who have the best interests of both bodies at heart, and those of our churches generally, ready for the consideration of our churches beforehand as well as for presentation to the meeting. Such a scheme is possible in which the functions of the two bodies can be clearly defined so as to prevent any future clashing, making the distinct work of each perfectly plain, harmonising the two as parts of the one movement, and immensely strengthening the status of both. Such a scheme, placed before our churches not later than January next, would make it easy for the Conference to come to a permanent settlement."

THE June *Cornhill* has the twelfth and final essay of Mr. A. C. Benson's series "At Large." It is entitled "The Love of God," and it rests in the thought of the loving heart of the Father, as Jesus pictured it in the parable of the Prodigal Son, "surely the most beautiful story in the world." The essay concludes as follows:—

"Life is very different from what we expected, more wholesome, more marvellous, more brief, more inconclusive; but there is an intenser, if quieter and more patient, curiosity to wait and see what God is doing for us; and the orange-stain and green glow of the sunset, though colder and less jocund, is yet a far more mysterious, tender, and beautiful thing than the steady glow of the noonday sun, when the shining flies darted hither and thither, and the roses sent out their rich fragrance. There is fragrance still, the fragrance of the evening flowers, where the western windows look across the misty fields, and the thickening shadows of the tall trees. But there is something that speaks in the gathering gloom, in the darkening sky with its flush of crimson fire, that did not speak in the sun-warmed garden and the dancing leaves; and what speaks is the mysterious love of God, a thing sweeter and more remote than the urgent bliss of the fiery noon, full of delicate mysteries and appealing echoes. We have learnt that the darkness is no darkness with Him; and the soul which beats her wings so passionately in the brighter light of the hot morning, now at last begins to dream of whither she is bound, and the dear shade where she will fold her weary wing. How often has the soul in her dreariness cried out, 'One effort more'! But that is done with for ever. She is patient now; she believes at last; she labours no longer at the oar, but she is borne upon the moving tide; she is on her way to the deep Heart of God."

THE MORAL FREEDOM OF MAN.*

BY THE REV. S. H. MELLONE, M.A., D.Sc.

I WILL not deny that I chose the subject of this address partly for personal reasons. I have made in print a number of brief references to one side or another of the subject during the last few years; and experience has shown that such incidental references are liable to much misunderstanding. Hence I was very willing to take an early opportunity of making a short but connected statement of the way in which the subject presents itself to me. This, however, was by no means the only reason. I admit that the subject of "Free-will" is one of the most vexed questions in philosophy, and has been so for centuries; so that John Milton imagined a certain retired spot in the abode of the lost, where some of the fallen angels "reasoned high" concerning it, and "found no end, in wandering mazes lost"; still this subject always has a certain real interest for the practical man; and the point to which I wish to lead up, and on which I would lay the utmost emphasis, has an intensely practical bearing on the work to which you look forward when your college days are over.

I begin by asking the familiar question, "What is man?" and paraphrasing the ancient answer. He is a being in whom a spiritual nature, of divine relationship, is slowly *realising itself*, unfolding in a life of activity and effort its powers and possibilities, *through* a lower nature which is at bottom an animal nature. Hence virtue and goodness are not born ready made in us, but have to be formed through habit and education in conflict with opposing tendencies; and both good and evil, in one form or another, appeal to our wills and attract us. Yet if it is true that our better self is in living union with the Divine, if God is our Good, then good must appeal to us in a way in which evil does not.

This is borne out by common experience. Human life is governed by the thought of a perfection that has to be attained, a law that has to be obeyed, a vocation that has to be fulfilled—something absolutely desirable, whatever men may for the time desire. However meagrely the perfection, the law, the vocation, may be conceived, the consciousness that there is such a thing is the source of that practical struggle after the Better, which rests on the conviction that there is a Best. And in seeking that Best we are seeking what is ours by right—we are going *home*.

We know by experience that when a man masters his passions and builds up within himself a better life, his possibilities of doing and being evil grow less; he is moving towards a condition where evil ceases to appeal as a possible motive. This opens up to us one great meaning of Freedom, in which it is a spiritual Ideal, something after which we may aspire rather than an actual quality which we possess. In the end such Freedom is but a name for the total perfection of human nature; a perfect Being alone is free, in this meaning of the word. This thought is familiar to students of the New Testament; it was familiar to the Greek philosophers, and to many modern thinkers too.

In order that this Ideal Freedom, the Freedom that is beyond the possibility of doing evil, may ever be attained *by us*, our activity, in the life that now is, must involve *real possibilities*. Hold that phrase in mind for a few minutes; we shall come back to it, for it gives us the second meaning of "moral freedom," the meaning that we are searching for.

We are met first by the theory known as "Determinism," which says there are and can be no real possibilities in the world. The Determinist does not mean to deny that owing to our ignorance an event may *appear* to involve different possibilities. If I know only a part of the circumstances affecting the event, it will seem able to happen in different possible ways; as when I aim at a distant target, different results are "possible." The Determinist's point is, that this is only an appearance, due to our ignorance; that the more we know about the circumstances of the case, the more clearly we see that it can only happen in one way. If our knowledge were complete, we should see the event as the meeting-point of innumerable forces from all parts of the universe, tending to make the one result inevitable and no other possible; we should see every part of the world bound up with the whole, with every fact in its appointed place; we should see the whole in each and every part, welding it with the rest into "an absolute unity, an iron block, in which there can be no equivocation nor shadow of turning." You find a poetical expression of this thought in Tennyson's verses on the "Flower in the crannied wall."

The ethical importance of this principle lies, of course, in its application to our conduct. The fact that an event is a human action does not make it any the less *necessitated*. The appearance of freedom, the appearance that when you contemplate a decision there are real alternative possibilities before you, is only an appearance, due to the fact that you only know a small part of the circumstances on which your decision depends. The Determinist who knows what he is about never denies that our actions appear to be free; he admits that we are conscious of freedom; but he really means that we are *unconscious* of the conditions which make our every act inevitable.

Determinism may be materialistic, as taught by Haeckel; or spiritualistic, as taught by Thomas Hill Green. This difference is of vast importance in other respects; but as regards the question of real possibilities in human conduct, the two theories come to the same thing. Nature is always one Whole; and every event and every act is a *result* of that Whole, and a *necessary* result. There is no logically coercive proof of Determinism. This is generally admitted. Many persons seem to find an intellectual satisfaction in the theory; but intellectual satisfaction is not proof. Those who reject Determinism do so because to them it involves two great paradoxes. The first and great paradox has been pointed out by William James: "Determinism virtually defines the world as a place where *what ought to be* is impossible." The very meaning of "what ought to be" is in contrast to what is and has been; and the very meaning of Determinism is that the only possible things are the things

which are and have been. Call to mind, from the Gospel story, the Massacre of the Innocents. If it was a good metaphysical fit to the rest of the universe, it was a bad moral fit, and something else would have been better in its place. It is just this "something else, something better," which Determinism excludes from past, present, and future alike. "When a man has *let his thoughts go* for days and weeks until at last they culminate in some particularly dirty or cowardly or cruel act, it is hard to persuade him, in the midst of his remorse, that he might not have reined them in; hard to make him believe that this whole universe required and exacted it of him at that fatal moment, and from eternity made aught else impossible."

The Determinist, of course, points out that people may be improved, that is, trained, just as plants or animals may be. But he can admit no personal initiative anywhere; no place can be found even for the beginnings of self-reform. In fact—and this is the second paradox—there can be no personal agency, no personal self, anywhere; there *seems* to be, but that is only through our limited imperfect knowledge. Determinism is not exactly Fatalism, for this means that "you" are helpless in the hands of some superior power. There is no "you"; or rather, what you call "yourself" is only a point where the general nature of the universe expresses itself.

In repudiating all this, and affirming real possibilities, what exactly do we mean? Imagine yourself about to decide on a course of action after thinking about it. The Determinist says that your decision, when it comes, is the necessary result of circumstances which already exist; the conditions which completely determine it are already there, so that only one result is possible. And if you had complete knowledge of the case, you would see what you call your conduct moving along a line already marked out in advance.

The believer in freedom says that not all the conditions, on which your decision depends, exist already. Most of them exist already, but not all. The circumstances of the outward world, and your life in it, are there; your own self is there—a growing self, with some of its characteristics formed into definite dispositions, habits, tendencies, but in many other ways unformed, plastic, variable, and in every way incomplete and imperfect, like a seed, a germ, a potency; both world and self are there, grounded in the eternal laws of God.* On all these your decision depends, for they have offered to you an alternative to decide. What is the last condition required to make the decision real—the last condition, which does not yet exist? It is an act from and of yourself; an act which no one else, not even God, can do *for you*; a creative act, which brings something new into being; another turning-point in your ever-growing self.

An act of "will," it is called, or an act of "attention"; but these may be included in a more pregnant designation. In concrete reality it is *active thinking*. To think, to hold an idea before the mind

* Address to the students of the Home Missionary College, Manchester, June 30, 1908.

*See INQUIRER, February 8, 1908, page 83, "Laws with an if."

until it becomes part of yourself and issues in action, is the only moral act. Imagine an exhausted sailor on a wreck. "One of his ideas is that of his sore hands, of the nameless exhaustion of his whole frame which the act of farther pumping involves, and of the deliciousness of sinking into sleep. The other is that of the hungry sea engulfing him. 'Rather the aching toil!' he says; and it becomes reality then, in spite of the obstructive influence of the luxurious sensations which he gets from lying still." To hold that thought of the hungry sea, and what it means, is enough; the action follows. Both alternatives appeal to him; but because he has the power to think of its meaning, the one appears to him more desirable and better than the other. It is not otherwise when we have any moral problem before us; to "resist temptation" is to hold the thought of the better course and of what it means. This power to think, and to control our thinking, constitutes the real possibility of self-reform, and in fact opens up all the spiritual possibilities of humanity.

It is because the present and the past of the world are in certain ways really and definitely *bad* that this question of real possibilities is so deeply important. If the future is the necessary result of the past, it cannot be better than the past. The only hope for the world's salvation is that actions and events shall come into being which are not the inevitable product of the present and the past. Our doctrine of Freedom means that in certain crises our actions are additions to the previous total of existence in space and time—new things, which make a difference to the world. This doctrine has a backward look, for it tells us that certain things not only ought to have been but could have been otherwise; but the entire value of the doctrine lies in its forward look. True, it means the possibility that some beings may for a while go wrong; but along with the possibility of partial failure, it brings in the most powerful preventive that can enter into the soul of man—the conviction that success, even complete success, is gloriously possible. It does not set us brooding helplessly over the unalterable past; it tells us that we, you and I and all, have the power to fulfil our share of the charge laid on humanity to-day; to build the old wastes, to raise up the former desolations, even the desolations of many generations—to proclaim liberty to the captives, and the opening of the prison to them that are bound.

The Gospel of Freedom is needed more than ever in the world to-day; and what more inspiring thought could you take with you into your time of preparation here and your life-work after than this one of *God's open door*? "I have set before thee an open door, and no man can shut it."

If thou art worn, and hard beset
With troubles that thou wouldst forget,
If thou wouldst read a lesson that will keep
Thy heart from fainting and thy soul from sleep,
Go to the woods and hills! no tears
Dim the sweet look that Nature wears.

H. W. Longfellow.

AROUND THE CHALFONTS.

ONE of the prettiest excursions in the neighbourhood of London is offered by the Chalfont country. In this corner of Buckinghamshire, whether you are walking or cycling, the scenery is more nearly that of centuries ago than can be seen in any other county so near the Metropolis. Though the railroads have come near it on either side, they yet have left it really alone, thanks to the strong opposition of the chief landowners of the two Chalfonts a generation since, so that a three-mile walk awaits you if you would go, say, to Chalfont St. Giles, whether you alight at Chorley Wood and take the delightful woodland and hilly walk from that station, or whether you go on to Chalfont road. Yet, however much you dislike walking, you are well repaid in the end—not only by what your eyes see, but by what your memory sees. For you are in the countryside of liberty, a district that must always appeal to Free-churchmen or Nonconformists of every school. The air is filled with remembrances of struggles for civil and religious liberty. You are in the neighbourhood of Hampden's home, and in the fields of those Buckinghamshire men who sent four thousand of their number armed to London to protest against his proposed arrest, and afterwards to make the Buckingham Greencoats nearly as famous as Ironsides in the battles against King Charles. These lanes, asleep in the sunshine, threading the wide meadows and placid villages, may suggest to the careless eye an everlasting squirearchy and conventional parsonry, but they have witnessed the passage of brave men and women, given to wonderful dreams of spiritual faith, and endowed with the gift of suffering willingly for their dreams. Wicliffe, from his home at Ludgershall, or at Oxford, had found eager friends and followers here. Right into the days of Henry VIII., the Lollards were a numerous and openly acknowledged company, being spoken of locally as "the known men." Amersham, and other towns and villages, had their record of martyrdoms, Chesham preserving the memory of one Thomas Harding, who was burned as late as 1532. In this neighbourhood John Knox preached his famous sermon against Queen Mary on her accession to the English throne, and in the congregation may have been some of those, numerous enough in the country, whose cheeks had been branded for heresy. The whole spirit of the district, and its history, seems to lead up to one glorious half-century, that which closed the seventeenth. For then grew up, following a visit of George Fox himself, a company of members of the Society of the Friends of Truth, as they were first called, or Quakers as they were nicknamed. Swiftly they permeated the whole countryside with their gospel of intuition and their zeal, until most of the yeomen farmers were of their number, and many of the most prominent families. If to-day, we ask—"Where are their landmarks?" we are directed to two or three seventeenth century farmhouses, and a square meeting house, with a tiny graveyard attached. A cluster of headstones in the quiet burial ground of Jordans is all that nominally represents them. The rest is hidden in persecution, forfeited property, slavery in the West Indies, a few great trading and

banking families in the larger (and therefore safer) cities, and a wide territory in the United States. The country was cleared of its living illustrations of one of the most precious types of English life. But, though they are gone, their memory remains, and makes this corner a constant centre of pilgrimage for Pennsylvanians, and a place in which every true dissenter from tyranny and officialism may feel himself perfectly at home.

Take your train or your cycle and make for Chalfont St. Peter, or Chalfont St. Giles, or Jordans; and, if you can, make yourself familiar beforehand with something of the local history. Read, for example, Thomas Ellwood's *Life*, which can be bought for a shilling, and which will give you entertainment for many an hour. Or get Maria Webb's book on the "Penns and Penningtons." Here is a book written forty years ago, of which a second edition was not demanded till 1891, and which yet has all the fascination of a novel, with the power of a true history. If you carry some remembrance of it with you, the very air will seem to have an added freshness and vigour as you go. You will be in the company of Isaac Pennington and his wife, whose gravestones you are to see. You will think of Mary Pennington, when, as a girl of seventeen, she began to write out her own prayers (one on sin, of which she says, "I wrote a pretty large prayer concerning it"), but always felt unsatisfied, though "I knew not then that any did pray extempore"; and how, on hearing that Pryne, Bastwick, and Burton were sentenced to imprisonment, and to have their ears cut, she went into a room alone and "kneeled down and poured out my soul to the Lord in a very vehement manner, and was wonderfully melted and eased. I then felt peace, and was sure that this *was* prayer." A brave young woman, this mother of Penn's wife, for she says "I would go in with the family to hear the Scriptures read; but if I did happen to go in before they had done the prayers, I would sit while they kneeled." When she married her first husband, young Sir William Springett, she was quick to encourage him in the war then opening, and spent her marriage settlement in equipping his troop. The story of his death, after the siege of Arundel, is a tragic romance. With her comes to mind her daughter, the fair Gulielma Maria, who was to marry William Penn, settle with him at Rickmansworth near by, and after a summer's honeymoon spur him to his work anew. They are all of a piece—all bent on living that original life which comes of the spirit's dependence on God Himself. It was Isaac Pennington who wrote: "I very earnestly desired and pressed after the knowledge of the Scriptures, but was much afraid of receiving men's interpretations of them, or of fastening any interpretations upon them myself; but waited much, and prayed much, that from the Spirit of the Lord I might receive the true understanding of them."

Again, there is Thomas Ellwood, who comes to the Grange, and is tutor to the lovely Gulielma, though he finds himself at first much overawed by her grave bearing and unusual thoughtfulness. He, too, is to become a Quaker, and to suffer imprisoning as one. It is at Chalfont St. Peter that he one day regrets his failing

familiarity with the classics. They seem to have faded from his mind. But Isaac Pennington remembers a scholar, the friend of his own doctor, and sends Ellwood to town to see him. The scholar lives in Jewyn-street, and has lost his sight, but is desirous of someone to read with him in order that he may remain what Ellwood calls him, "a gentleman of great repute for learning throughout the learned world." So Ellwood goes to him, and, when in 1665 the Plague breaks out in London, it is Ellwood who is commissioned to find some place to which the blind scholar can retire for a while. He finds "a pretty little box" at Chalfont St. Giles, in which the scholar can have rest and quiet, and in which shall be finished a poem which is to be called "Paradise Lost," and, being lent in MS. to Ellwood, shall draw from him the query—"Thou hast said much here of *Paradise Lost*, but what hast thou to say of *Paradise Regained*?" Milton's Cottage still remains for all to see who will go so far afield, and in the room just within the porch are many rare editions of his works, though I wish someone would give a really First Edition (unless that has happened since I was there last).

And if you go on through Chalfont St. Giles some two miles you come to the Meeting House at the cross-roads, called Jordans. Here you will see the graves of Ellwood and his wife, of Isaac and his wife, and of William Penn and his two wives. Penn, the son of a proud Admiral who hoped to be Lord of Weymouth ere he died, and who sent his son to the courtly houses of Paris and Venice that he might forget the foolish simplicity of his Quaker friends at Oxford; Penn, who comes back a young dandy, a regular courtier, and plays at being a law-student till the Plague breaks out; Penn, who flies to Ireland, is converted finally to Quakerism at Cork, and comes home preaching, only to be thrown into the Tower that he may have leisure there to write "No Cross, No Crown"; Penn, who teaches nations how to colonise, not by brutality, hypocrisy, fraud, and gin, but by brotherly fairness and open dealing; Penn remains one of the marvels of Quakerism. He lies in that plain grave, a stone of about 1840 to mark the place for strangers, and the visitor doffs his hat in silent reverence before the man who never uncovered even before the King. His plain-spoken straightforwardness was never better seen than in his delicious letter to Lord Arlington asking for an open trial: "I make no apology for my letter as a trouble; because I think the honour that will accrue to thee by being just, and releasing the oppressed, exceeds the advantage that can succeed to me."

So, as we leave this little nest of tombs, and returning by way of Milton's Cottage to our railway station, we bear away memories of a corner of our England that has been peculiarly consecrated as the dwelling-place of men devoted "To Truth, to Liberty, to Religion."

EDGAR DAPLYN.

PERFECTION through suffering,—that is the doctrine of the cross. There is love in that law.—F. W. Robertson.

SUNDAY SCHOOL ASSOCIATION.

THE great value of last year's publications of the Association was repeatedly referred to at the annual meeting and on other occasions during Whit-week. We referred to these books and to the interest of forthcoming volumes in our first record of the meetings, and Miss Edith Gittins, President of the Association, again referred to the matter in her address on "Religion in the Family" at the Wednesday public meeting (see *INQUIRER*, June 20). One further point we would refer to here. The accounts, presented by the treasurer, Mr. W. Blake Odgers, jun., showed a serious falling off in the book sale receipts of £70, as compared with the previous year, and his appeal was amply justified not only for more annual subscribers, but also for a larger measure of support through the purchase of literature for use both in school and home.

The report of the Committee was of exceptional interest and value, as the following passages will show:—

A point which the Committee are glad to note is the more serious attempt made in many schools to improve the teachers' teaching. In several schools Mr. Archibald's system is being tried, shortly described as an arrangement of small classes placed under one head, assisted by younger teachers to whom the lesson to be given has been previously explained and taught.

Courses of lessons or lectures specially prepared for Sunday school teachers have been given in Liverpool, Manchester, and Birmingham, and have been attended by teachers of our own Sunday schools. Notably the course given under the auspices of the University of Liverpool has been well spoken of. The list of subjects chosen may serve for a model course for others to follow, and is of sufficient interest to set forth here in full.

The Mind of a Child. Some Powers of the Mind. The Preparation of a Lesson. The Subject Matter of a Lesson. The Delivery of a Lesson. The Management of a Class. The Art of Questioning. Illustration. Moral Training of a Child. The addresses were interspersed with practical illustrations.

The Committee are glad to dwell upon this feature of the work, as the welfare and the existence itself of the schools depend upon the increased earnestness and competence of the teachers; and it is satisfactory to learn that more stress is being laid upon the necessity for preparation of the lesson, and the better education of the teacher.

The importance and value of the work are so fully acknowledged by us that they need not be dwelt upon, especially at a time when the possibility of religious teaching being excluded from the curriculum of Council schools is being so strongly brought forward. This is an accomplished fact in the United States, and the churches have realised and are fulfilling their responsibilities, so we are told, with regard to that part of the national education assigned to them. The following extract from a *Times* report, by a resident correspondent, will be of interest:—

"Religious teaching excluded from

the day school is being systematically and thoroughly promoted in the Sunday schools of America; although still shamefully inferior to the public schools they are greatly superior in their teachers, their methods, their equipment, and their results, to similar institutions in England. The Sunday school has not become, but is becoming, entitled to rank as part of the educational system of the United States. This is the hopeful feature of American life, for the land is committed for weal or for woe to exclusively secular education in the public schools."

* * *

More attention is being directed to moral instruction and training in Council schools, and the Sunday School Association has been applied to by an influential Committee, of whom Dr. J. E. Carpenter is a member, to furnish them with a list of its publications dealing more especially with ethical teaching. Reports are also being obtained from educational bodies at home and abroad to aid in preparing a book on the subject to be edited by Prof. M. E. Sadler. A chapter on Sunday schools will be included. The President and individual members of the Committee were asked to furnish replies to a series of questions relating to the general work of the Sunday school in its bearing upon ethical teaching.

The questions and answers in response to this appeal are printed at the end of the report, and should be studied by all teachers and superintendents. Three of them are here reproduced:—

What moral instruction is given in Sunday schools in your district, and what are its methods and grounds?

There is a general recognition that Sunday schools exist for the promotion of goodness—for uplifting of ideals of thought and conduct, and upbuilding of faith; for cultivation of interest in things of the spirit, recognition of mutual dependence, and emphasis on right conduct in all relations of life.

METHOD.—Great variety. Endeavour to instil a love of goodness by study of the Bible and other literature, by precept, and the pointing to noble examples; biographies, nature study, good story-books, sympathetic and affectionate intercourse with the teacher; connected institutions and social gatherings.

GROUND.—Religious undogmatic appeal to reason and conscience; the claim of childhood and youth to help from older persons; the call to persons of education and culture—having freely received to freely give—a longing to save from miseries, a longing to help to the blessedness of goodness; recognition that a religious spirit in childhood and youth means a religious maturity, and that therefore our work should aid in establishing the chief need of England—good homes.

What moral training do you find in the habits formed in Sunday school, the principles inculcated, and the personal influence brought to bear on the pupils?

Punctuality, consideration for others, respect and admiration for the merits of others, cleanliness of person and neatness of attire, good manners, refinement, grati-

tude for kindnesses. Realisation of the greater good of *being* rather than of *having*, realisation of the truth that "enough is as good as a feast"—hence *contentment* and *aspiration*. Responsibility for life, self-control; reverence for womanhood, reverence for manhood; temperance in all things—abstinence from alcohol; choice of friends; use of leisure, use of money; thoroughness in work; willing service in home and to neighbour; joining a church, a habit of church-going.

What appear to you the chief advantages of Sunday school as a moral agent?

The voluntary attendance of the Sunday class. The small group of learners and friendly intimacy with the teacher and comrades. The teacher's personal knowledge of the scholars—their lives and circumstances; his or her chance of helping them in mind, body, and estate. Concentration of attention on high thoughts and noble examples; training of "taste"—introduction to the best in literature and art; training appreciation and love of the beauty of the world.

THE CHILDREN'S COLUMN.

THE TWO LAMPS.

THE Second Form was having a lesson on London from Miss Mayday. When the children wanted to answer questions they put up a hand as a signal. Ruth and Carrie Manley were twins, and were nine years old. They knew far more about London than the other girls did, and were more eager about anything that concerned the city. This was not surprising, for they were born and had always lived in London, while none of the rest had ever been there. They put up a hand every time a question was asked. No one could or did object to this; but they kept thrusting a hand up when none were asked, and they waved their arms frantically, and raised themselves on tip-toe. You cannot wave your arm wildly when on tip-toe without sometimes losing your balance and coming down with a bang against the next girl. The next girl generally objects to this, and the teacher objects too. Miss Mayday sympathised with Ruth and Carrie to a certain extent, and did not want to prevent them from showing eagerness about their beloved London. When, however, they carried it so far as to want to answer all the questions, she felt it was high time to stop them. So she left the blackboard and sat down at her desk while she told this story:—

"One day an old gentleman was sitting at his study table in a country cottage. It was growing dark; the twittering of many sparrows in his garden had become the twitter of only one. At last even that one went to roost under the eaves, and only a robin was left to hop about in the laburnum by the window. Of course, you know that no self-respecting robin would think of going to bed until after all the sparrows were snugly tucked away. The gentleman wished the house-keeper would bring the lamps; but the robin and he were both growing drowsy in the twilight, and he would not rouse himself to ring the bell. At last the house-keeper arrived, set down a lamp in front of

her master's desk, and placed a smaller one exactly behind it.

"The gentleman did not raise his head, but went on reading. After a time he became aware that there was not the usual amount of light falling on his desk. He looked up and saw that he was not getting the full light of the smaller lamp because the larger one hid some of it. He therefore rose, placed the small lamp in front of the larger one, and thus obtained the benefit of the full light from each. I was reminded of this gentleman and his lamps by something that has been going on in this form during our lesson. In fact, there are two large lamps in this room which will keep getting in front of the smaller lamps, and I am disturbed by it, because I want to get full light from all my lamps. I wonder whether my two large lamps know what I mean?"

Carrie and Ruth looked at each other, and Ruth blushed a little. After a pause Carrie asked, half shyly, half roguishly, "were the lamps made in London?"

"Yes, Carrie," came the answer, "they were made in London nine years ago. They are such nice bright lamps, if they would only keep a little more in the background they would be most useful to us all."

Miss Mayday went back to the blackboard, saying, "who can write on our board the names of two of the great bridges over the Thames as it runs through London?"

Many girls put up a hand. The twins did so also, but this time they kept still, and neither stood on tip-toe nor waved. So Miss Mayday knew that they had understood her little parable.

There are children who feel injured if they are not allowed to ask and answer as many questions as they please. They forget that the pupils who are not very ready with their tongues are not necessarily stupid, and have not necessarily failed to grasp or to study the lesson. There may be dull or lazy scholars in a class, but many of those children who are the least fluent in speech are the most thoughtful, and, if encouraged and allowed time, can contribute as much to the general stock of good as the ready-tongued pupils.

We may err at home as well as at school by putting ourselves too much in front. I knew a girl who took a great interest in animals, and was unwise in forcing her pet subject on the attention of other people at unsuitable times. When she returned one day from her morning walk she hurried into the dining-room, and eagerly began to recount all she had seen. The large family was gathering round the table, the invalid sister was being helped to her seat, the two youngest had to be lifted into high chairs, everybody's attention was fully occupied; but tactless Louisa continued to pour her account of a particularly long-legged puppy into deaf ears. She never noticed her mother's warning finger when it was time to say grace. Her father silenced her at last with a very decided "Hush, Louisa!" The blessing asked, the parents wished to know who would take mutton and who preferred minced veal. Hildyard and Fred had to get on with dinner without undue delay, as it was half a mile to the grammar

school. Plate-filling was the business of the moment; but as her father took up the carving-knife Louisa took up her story: "His tail was rather short, so it made his legs——" "Hush, Louie, not just now!" came gently from the mother. "Shut up with your leggy puppy!" came ungently from Fred. Louisa pouted, for she felt injured and misunderstood. The gloom on her brow was not cleared away until, after dinner, her mother asked for the puppy story, listened to it sympathetically, and then led her child to perceive that her own impatience and want of tact had been to blame for the general want of attention to what she had to relate, and had brought Fred's snubbing exclamation upon her.

EMILY NEWLING.

CORRESPONDENCE.

TOTAL ABSTINENCE.

SIR,—I suppose that I must have some way or other overlooked an appeal for my signature to the Total Abstinence Appeal. I remember signing a document of a similar kind a few years ago, but cannot remember being asked to add my name to the one in your journal of the 27th inst. If not too late, I shall be obliged if my name can be added to the list.

S. ALFRED STEINTHAL.

Heathfield, 40, Wilmslow-road,
Withington, Manchester.

June 29, 1908.

We have also received the name of the Rev. Joseph Worthington (Belfast), to be added to the list.

NATIONAL UNITARIAN TEMPERANCE ASSOCIATION.

SIR,—The Committee of the National Unitarian Temperance Association have under consideration the compiling of a more suitable hymn-book than at present exists for use in our Bands of Hope and Temperance Societies, and would welcome suggestions as to desirable hymns for such a purpose. It is, of course, proposed to publish it in an inexpensive form, and it would also assist the Committee if some idea could be obtained how many societies would be likely to purchase copies. Any expressions of opinion from superintendents and others interested will be gladly received by the undersigned.

A. W. HARRIS, *Joint Hon Sec.*

53, Lowden-road, Herne Hill, S.E.

July 1, 1908.

LONDON SUNDAY SCHOOL SOCIETY.

SIR,—I write to urge upon your readers the claims of our Country Holiday Fund for helping the children of the London Sunday Schools to a fortnight's holiday. The grants are made early in July, and there will be much disappointment if the fund is not large enough to make all the grants asked for. I am still wanting about £25 to be sure of having a fund sufficient to meet all claims, and I trust to the generosity of your readers to make up this amount within the next week or ten days.

ELSA L. PEARSON,

Hon. Treasurer, Country Holiday Fund,
Redington Lodge, Hampstead, N.W.

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LONDON, JULY 4, 1908.

STUDENTS FOR THE MINISTRY.

THE report of last week's annual meeting of Manchester College, Oxford, and of the Principal's address, which follows here, furnishes matter for very serious consideration for all friends of progressive religious thought, and, above all, for those who have at heart the welfare of our community of free churches.

The comparison which Dr. CARPENTER instituted between the achievements of the nineteen years during which the College has been at Oxford, and the previous nineteen years in London, shows how great has been the expansion of its work and its opportunities of influencing the life of the nation, as a teacher of religious truth, and a witness to the principle of unshackled freedom both for teachers and learners, in the pursuit of truth. The supporters of the College have reason for much thankfulness and confidence in the assured position of growing influence which it has achieved in Oxford as a modest worker in a great field and a willing contributor to the larger life of the University. The removal to Oxford is already vindicated, and there is promise of still ampler vindication in the time to come. The College is the home of a great ideal, with opportunities of very substantial service in the higher realms of thought and life.

This vigorous expansion, however, involves a serious financial responsibility, and we would call special attention both to the statement at the annual meeting and to Dr. CARPENTER's reference to finance in his address, and the suggestion he made in that connection. The serious falling off in annual subscriptions from inevitable causes is not automatically to be made good. The death of the treasurer, Mr. CHARLES W. JONES, is a very serious blow to the College, and while we rejoice that his son, Mr. SYDNEY JONES, takes his place on the committee, and that Mr. GROSYENOR TALBOT, of Leeds, has been good enough to undertake the treasurership, there is need for the most strenuous efforts of the friends of the College in all parts of the country to make an end of that annual over-spending of some £600.

Dr. CARPENTER points to the £900,

representing bursaries paid for the support of students, as a burden which the College ought not to be called upon to bear; and the Address of the Committee welcomes the appointment of the special committee of the National Conference, which is considering this whole subject of responsibility for students intended for the ministry. Dr. CARPENTER expresses the conviction, which he has long held, and in which he is by no means alone, that the maintenance of students, inevitable now, as it has been in the past, should be provided directly by the churches, for the ministry of which they are being trained, and not by the teaching College. Such a transference of responsibility for the bursaries of maintenance from the College to an Academic Board representing the churches might appear at first sight only a matter of formal re-arrangement, and of little use as regards relief of the financial strain, since the constituency would be largely the same, and it might simply mean the transference of certain subscriptions from one fund to another; but there is really much more than this involved in the suggestion, and some of the most far-seeing friends both of the College and the churches have long desired the establishment of such a Board.

What is needed is a body of trusted administrators, thoroughly familiar with the needs and opportunities of our churches, whose duty it would be to encourage young men who show any fitness for the ministry, to advise them in preliminary studies and help them on the way to college, and then through all their years of training to keep in touch with them, and see that they are kept in touch with the life of the churches they are to serve. Thus the interest and sympathy of the churches would find definite expression and be extended to the candidates, the unfit would be checked in their career before it was too late, and the others would have the strength of this practical encouragement to help them upon their way. The College would then be devoted to its own specific function as teacher, and there the men would be submitted (as indeed is now the case) to the discipline of contact with others, not in a denominational seminary, but in the free air of the University, and with fellow-students of various schools and modes of thought, would be trained in mutual respect, and at the same time in independent thought, both of which are of priceless value in the making of a good minister. And all the time, the connection with their own Academic Board would retain their interest in the life of the churches. This would be the legitimate channel through which useful vacation engagements might be regularly made, and a most helpful system of ministerial apprenticeship in practical

work for a year or two after the college course might be organised.

This idea, if effectively carried out, would lead to a decided strengthening of the sense of fellowship and common purpose among the churches, and could hardly fail of salutary effect upon the supply of capable ministers devoted to their service. The suggestion is that such an Academic Board would be the proper channel through which bursaries of maintenance for candidates for the ministry should be provided and administered, while the College might continue to offer, according to its means, open theological scholarships, and thus further extend the influence of its teaching power. It would then offer a fuller academic training in the larger company of students, and would remain, as hitherto, the glory of the churches in its own field of service. It is a suggestion worthy of the most serious consideration, both of the College and the churches.

MANCHESTER COLLEGE, OXFORD.

ANNUAL MEETING.

At the last annual meeting of the College, held in Manchester, January, 1907, it was decided to discontinue the January meeting of the trustees and to hold in future only one annual meeting in June, at Oxford. Thus the proceedings at the College on Thursday and Friday last week, at the close of the session, included the 122nd annual business meeting, at which the committee's address in its survey covered the past eighteen months.

The proceedings began on Thursday afternoon, June 25, with two hours devoted to the reading of passages from the students' essays and papers, after which the senior student, Mr. M. Rowe, B.A., preached in the College chapel. In the evening a soirée was held in the library, concluding with an address by the Principal in the lecture room: The Visitor's address, usually given at the close of the session, is to be given this year as the opening address at the beginning of the new session in October (the 12th), by the Rev. C. C. Coe.

ADDRESS BY THE PRINCIPAL.

Dr. CARPENTER at the opening of his address said that he made no apology for thus responding to the invitation of the Committee and speaking especially to those concerned in the administration of the College. At a first annual meeting held in Oxford it was natural to ask what the College had done and desired to do. Policies matured slowly, and in shaping and moulding the future of the College it was necessary to take long views. They had to recognise the changes that were going on in the world around them, and the new duties these might impose upon them.

They had now been nineteen years in Oxford (1889-1908). What had the College done during that time to justify the policy of those who brought it to Oxford? Could they point to any greater efficiency as compared with the previous nineteen years in London? Those who remembered

the old days in University Hall would realise how limited the resources of the College were when compared with the noble equipment of their present buildings, and the opportunities they now enjoyed of intercourse with others. In London the College was practically unknown. During the last nineteen years in London, 63 British students passed through the college, of whom 34 were University graduates; 47 entered the ministry, 14 withdrew from various reasons, either during or after the completion of their course, and two died. During the nineteen years at Oxford 91 British students have passed through the College, 55 of them graduates, 68 entered the ministry, 11 withdrew, and one has died. The present students in the College completed the total. Thus the range of their work had been greatly augmented, and it had been the same in regard to foreign students. During the London period there had been six Hungarian students and one Hindu; at Oxford there had been six Hungarians, eight Hindus, four Japanese, ten Americans, and six occasional students, making a total of 34. Thus there had been altogether 70 students in the former period, and 125 in the present, and with this expansion in the list of students there had been a very large expansion of the sphere over which the college teaching might be said more or less definitely to extend. Their public lectures were often attended by from 30 to 50 students, and for the courses of Dunkin lectures on social economy subjects the lecture room had been repeatedly crowded by audiences of 120 and more. This was not surprising when they considered the eminence of the lecturers, the list of whom included such names as A. I. Smith, J. A. R. Marriott, Hewins, Graham Wallas, Bosanquet, C. S. Loch, Muirhead, Ashley, Geddes, Seth, Sadler, and Hobhouse—a list of which any college might be proud. Then they had been indebted to the Hibbert Trust for lectures by F. C. Conybeare, R. H. Charles, Jean Réville, and H. H. Wendt, and, above all, for the lectureship held by Professor Henry Jones and the recent course by William James. They had also welcomed as lecturers Professors Toy and Royce, Paul Sabatier, and Professor Krüger, while both Max Müller and Edward Caird had honoured the college by accepting the Visitorship. The lectures of Professor William James, which brought a crowd of nearly 400 to the library, and left many unable to get in, so that the lectures were afterwards transferred to the Examination Schools, brought home to them the urgent need for an ample lecture-hall connected with the College. Then, in alternate years, came the great summer meeting of Extension students, some 1,200 of them, gathered from all parts of the country, when hundreds of them filled the College chapel at the morning lectures or Sunday evening services, and thus the work of the college is further extended and knowledge of its principles carried far and wide. The meetings of the Martineau Club, and the summer sessions for Sunday-school teachers, brought further opportunities of influence, as did the presence in the College pulpit of such distinguished preachers as Dr. Stopford Brooke and Dr. John Hunter.

On another side, Dr. Carpenter referred

to the published works of Dr. Drummond as the direct outcome of his teaching in the college, and reminded them that two other members of the staff had been called to give the Jowett Lectures at the Passmore Edwards Settlement. The Society of Historical Theology was the immediate outcome of the old Taylerian, which commemorated a former principal of the College, and it was members of that society who had produced the Oxford Hexateuch. Opinion was ripening in Oxford with astonishing rapidity, an instance of which was the bold experiment in the field of sociological study last year, when twelve discourses were given by the most brilliant representatives of different schools, and the whole field thrown open to free discussion. That might not yet be possible with theology in the University, but at the beginning of last term a group of Oxford contributors to the *Hibbert Journal*, which was conducted with such brilliant success by one of their staff, had met to consider the holding of a summer school of theology on the free principle of that College, and it would be held next year. A memorial, signed among others by Professor Sanday, the leader of New Testament studies in the University; Dr. Charles, Dr. Rashdall, and Dr. Percy Gardner, had been presented to the Hibbert Trustees, asking for a guarantee of the expenses of such a meeting, and he was glad to be able to announce that the trustees had most cordially assented to the plan.

While great changes were undoubtedly going on, Dr. Carpenter gave one or two instances to show how great was the need for liberal enlightenment in religion, and then, among the hopeful signs, quoted a passage from the Bidding prayer at the recent Pan-Anglican Congress, referring to problems of thought: "That we may have ears to hear His voice still speaking to us; that we may perceive His Spirit's work in the higher aspirations of all races; and that we may fearlessly accept all truth which by His providence is revealed to us." Certainly they were witnessing a readjustment of values under the application of ethical principles to religion.

As to the financial necessities of the College, Dr. Carpenter pointed out that the increased scale of their work, the greater number of students, and the maintenance of the buildings, involved a cost which their present resources could not meet. It was inevitable that many of the men to be trained, men who were most able students, and likely to become most able ministers, required the means to be provided for their maintenance during the years of study, but he had long been convinced that the duty of providing the necessary means did not properly rest with the College, but with the churches from which the men came, and which they were to serve. The £900 spent last year on such maintenance was money well spent, but the College ought not to have to find it. It would be well for the trustees to take that matter into serious consideration to see how the duty could be shifted, or partly shifted, so that it might be borne by those who were to be the ultimate beneficiaries. An academic board, appointed by the churches, should arrange their resources so as to relieve the colleges from that strain (for what applied to them applied

also to the Home Missionary College, and the matter should be dealt with in concert). It might be necessary to establish a time limit, and to give notice that, say, after the second National Conference from that date, in 1912, the College would cease to provide bursaries for students for the ministry, so that the churches must organise to meet the need.

In conclusion, Dr. Carpenter spoke of changes in the stress on different elements of education for the ministry, and especially of the greater importance now given to the study of social ethics. To this the modern study of the life of Jesus had greatly contributed, deepening, as it had done, the resolve to carry his principles into the conditions of social life. As of the highest significance in this connection he mentioned Albert Dicey's "Law and Opinion," and commended the Wesleyan series of "The Citizen of To-morrow," and also "Christianity and the Social Crisis," by Professor Rauschenbusch, of Rochester, N.Y. These were signs of a movement which could not be ignored. The address closed with a reference to the moral and religious aspects of some of the new forms of sociological study.

THE TRUSTEES' MEETING.

The Annual Meeting of Trustees was held on Friday afternoon in the library, the President, the Right Hon. WILLIAM KENRICK, in the chair.

Mr. A. H. WORTHINGTON read the minutes of the last annual meeting, held in Manchester, January, 1907, which were confirmed, and then presented the accounts for the year ending September, 1907, as they had been practically completed by the late Mr. Charles W. Jones, the treasurer. He called attention to the fact that for some time the College had been overspending its income by about £600 a year. There had been inevitable increase of expenditure, and as the houses were now all used for the residence, there was no rent received, except for the little corner shop and the special fund was also exhausted. At the same time, owing to losses through death and other causes, the income from subscriptions had been declining. In 1897 it was £1,109, in 1902 £1,030, and in 1907 £879. He moved the adoption of the accounts.

Mr. J. W. SCOTT, who seconded, said that a resolute effort was needed to secure the necessary income, and he had no doubt that when it was made it would be successful. The resolution was adopted.

Dr. DRUMMOND then moved: "That the Trustees record with the deepest sorrow the death of Mr. Charles William Jones, the Treasurer of the College, a subscriber since 1864, and Treasurer and Member of the Committee since 1892. They feel how immense his loss is to the College, which he served so loyally, supported so generously, and to whose principles he was ever faithful. They desire to express to his sons their most sincere sympathy with them in their bereavement." The Committee had already passed a resolution on their own account in these terms, and in their address spoke further of the loss the College had sustained in the death of its devoted and generous treasurer, adding: "Mr. Jones was a tower of strength in the government and

in the financial support of the College. He could be depended upon for effective help in all difficulties. The Committee feel that in him the College has lost one of its best and truest friends."

Dr. Drummond, in moving the resolution, spoke of the personal loss they had sustained through his death. They cherished the memory of his constant kindness and generosity as a friend. His business capacity and wide acquaintance among the supporters of the College made him of peculiar value as treasurer. He was a true Nonconformist, who felt that the traditions of our Nonconformity as they had been handed down to us were of the highest value. While clear and definite in his own theology, he accepted to the full the principle of that College of an open field for religious thinking, that the pursuit of truth must be entirely free, but always pervaded by a deep religious spirit. In conclusion, Dr. Drummond expressed the conviction that his two sons had inherited his principles and would worthily fill the positions to which they might be called, with pure and reverent remembrance of their father. He had handed down to them a rich inheritance of high principle, noble character, generous and unselfish work.

Mr. WILLIAM LONG seconded, and the resolution was passed in reverent silence.

The Rev. H. ENFIELD DOWSON moved and Mr. H. P. GREG seconded the adoption of the Committee's address. The address, which had been printed and circulated, opened with a record of the resolution of January, 1907, as to the changed time and place of the annual meeting and then proceeded:—"Dr. Carpenter has now held the position of Principal of the College for two years, and the Committee wish to express to him their grateful recognition of the energy and devotion which he has shown in the affairs of the College. They feel that, under his leadership, the College traditions and principles are being worthily maintained, and they believe that the efficiency and reputation of the College as a school for free theological study is continually increasing. They rejoice in the honour which Dr. Carpenter has received, in the gift of an honorary D.D., from the University of Glasgow. They congratulate him on this distinction, which is so well deserved as a recognition of his strenuous studies in the fields of comparative religion and Biblical criticism. The Committee also rejoice in the return of Dr. Odgers after a year's absence abroad. His counsel, as a member of the Board of Studies, and his tutorial assistance to the students in ecclesiastical history, are of great value. They are glad to report that after a year's interval, during which the students' work in ecclesiastical history was kindly supervised by Dr. Vernon Bartlet, of Mansfield College, they were able to make arrangements with Dr. Odgers by which he became again a member of the College staff and tutor in ecclesiastical history. In June, 1907, Mr. Addis retired at his own request from the position of head of the residence. He remains lecturer in Hebrew and the Old Testament, to which he adds the duties of classical tutor. He had long given generous aid to the students out of the rich stores of his classical knowledge, and this work is

now regarded as a definite part of his functions. Mr. Jacks was appointed Head of the Residence in succession to Mr. Addis, and has now held that position for a year. The Committee recognise gratefully his deep and constant interest in the residents, and rejoice to hear of the entirely satisfactory and pleasant relations which exist between them."

Then followed a record of Professor Henry Jones's lectures, and the recent course by Professor William James, and Dr. Hunter's earlier lecturing and preaching in the College, and of other occasional lectures. The losses sustained through the death of trustees and subscribers were unusually heavy. The record of the students' vacation work was followed by an account of the Dunkin lectures of Dr. Charles Douglas, in the session 1906-7, on "The Unemployed, the Unemployable and the State," and courses in the session 1907-8 by Professor M. E. Sadler on "The Conflict of Social Ideals in the History of English Education," and Professor L. T. Hobhouse on the "Nature and Conditions of Social Evolution." The address gratefully acknowledged the gift to the College of his portrait by Professor Upton, painted by Mr. Leslie Brooke at the request of old students and friends; and having referred to the meeting on behalf of the College held in Birmingham last November, addressed by the Principal and others, proceeded as follows, to its conclusion:—

"Especial reference was made to the need of more students, the present opportunities for able men in the ministry of the Free Churches, and the duty of congregations and ministers to encourage suitable young men to take up such work. The committee learn with satisfaction that a special committee of the National Conference is appointed to consider and report on the subject, and they hope that much good to the churches and the College may result from their efforts.

"In concluding this address, the committee wish once again to commend the principles of the College to all who believe in the free pursuit of theological study, and who desire to train young men to the ministry of a spiritual religion unfettered by dogmas. The College was never more efficient and full of life than it is at the present time. It offers a liberal and religious education, by which earnest and sincere students may prepare themselves for the great and arduous work of the Christian ministry. The committee believe that there was never a time when cultivated ministers of high character, broad sympathies, and deep convictions were more needed than they are to-day. With the breaking-up of old systems of theology and old creeds the work of the College becomes ever more important and more urgent. The Committee appeal confidently to all their subscribers, and all those who believe in 'Truth, Liberty, and Religion,' to support them in carrying on the great work in which they are engaged."

The address having been adopted, Mr. Kenrick was re-elected President, on the motion of the Rev. Joseph Wood, seconded by the Rev. L. P. Jacks; the Revs. S. A. Steinthal and Dr. Drummond were re-elected Vice-Presidents, on the motion of the Rev. J. Collins Odgers, seconded by the

Rev. V. D. Davis; the committee was elected, on the motion of the Rev. Jeffery Worthington, seconded by the Rev. J. H. Weatherall, as follows:—Rev. H. Enfield Dowson, Rev. P. M. Higginson, Mr. G. W. Rayner Wood, Mr. Robert Harrop, Mr. S. B. Worthington, Mr. A. H. Worthington, Rev. V. D. Davis, Mr. H. P. Greg, Rev. C. Hargrove, Mr. William Long, Rev. Henry Gow, Mr. G. H. Leigh, Mr. Grosvenor Talbot, Rev. F. K. Freeston, Rev. R. T. Herford, Mr. J. W. Scott, Mr. A. Ernest Steinthal, Mr. F. W. Monks, Mr. John Dendy, Rev. Joseph Wood, Mr. John Harrison, Rev. J. Estlin Carpenter, Mr. C. Sydney Jones, Rev. E. I. Eripp, Rev. J. M. Lloyd Thomas, and Mr. Francis Nicholson.

The last four are new members, taking the place of the late Mr. Charles W. Jones, the late Mr. Russell Scott, and the Revs. S. A. Steinthal and C. T. Poynting, who have retired from the committee.

Mr. Grosvenor Talbot was then appointed treasurer, on the motion of Mr. G. H. Leigh, seconded by the Rev. P. M. Higginson, and on the motion of the Rev. R. T. Herford, seconded by Mr. C. Sydney Jones, Mr. A. H. Worthington and the Rev. Henry Gow were re-elected secretaries.

The Rev. P. H. Wicksteed moved and Mr. Grosvenor Talbot seconded the resolution of grateful thanks to the Principal and Professors, which Dr. Carpenter acknowledged, and the students then came in to receive their certificates and prizes.

The PRESIDENT, addressing the students, spoke of the ministry as no easy task, and exhorted them especially to make of the young men in their congregations friends and fellow-workers. It was the men of conviction, he said, who would be listened to. Despondency never accomplished anything. They looked to the young men to bring in a new order; their youth, enthusiasm, and courage could move the world. "You," said the President, "will bring in a new era in our church, or at least devote yourselves to the service of mankind, and endeavour to bring nearer the divine ideal after which every church should strive."

Certificates on the completion of the full College course were presented to Messrs. M. Rowe, B.A., R. K. Davis, B.A., and R. J. Hall, B.A.; and certificates of their attendance as special students to Messrs. Ryutaro Nagai (Japan), Sasadha Haldar (India), W. Wilson, and W. F. Kennedy. Essay prizes were awarded to Messrs. Rowe, Davis, Holt, Haldar, Wilson, Pickering, Russell, and Falconer. The Russell Martineau Prize for proficiency in Hebrew was awarded to Mr. R. K. Davis.

The new session begins on Monday, October 12, and Mr. R. V. Holt, B.A., will be senior student.

VALEDICTORY SERVICE.

The Valedictory Service for the students leaving College was held in the Chapel on Friday evening, June 26. The devotional part of the service was conducted by Dr. Carpenter, the farewell on behalf of the College was given by Dr. J. Edwin Odgers, and the welcome into the ministry by the Rev. Joseph Wood.

Dr. ODGERS, at the beginning of his address, recalled the fact that 43 years

ago, when he was senior student in the College, at his instance such a valedictory service as that had been for the first time held, when J. Kertain Smith, R. J. Orr, and he received from John James Tayler the word of God speed. Next year it was Richard Armstrong, Ambrose Blatchford, and Estlin Carpenter for whom that service was held, and it had been continued, with the intermission of only one year, ever since. We pretend no "holy orders," said Dr. Odgers, and confer none. It was a free ministry to which they were devoting themselves, for the glory of God and the good of men. In the course of some wise counsel, he commended to them the maintenance of the discipline of study, and, with regard to the doing of tasks which are uncongenial remarked: "If you cannot say heroically, *Blessed be drudgery*, at least you can say, *It's all in the day's work*." As to the fundamental principle of that College, "theology without dogma," it might be regarded as an empty boast of unsectarianism, but it was not so. The College was not founded on a body of doctrine, but on a great faith, faith in the permanent vitality of religion. That could only mean one thing, that those who founded and maintained the College had faith that a rational theology would always be possible, that belief in God would always be allied to and supported by all the resources of learning and observation; that there would always be a demand for a real rationale of religion, and that its expounders and defenders would know where its defences could be found. The champion of a religion of the heart must have his armour proof, the sword of the spirit sharp and bright, not content with "rotten armour, marvellous ill-favoured." The necessity of scholarship was never more appreciated in the College than now. They knew now what the men of other churches or no church were thinking in relation to religion, and they found their duty in the line of understanding and appreciating all intelligent divergence of opinion. They saw how necessary was the proper equipment of learning, and how great the need for progressive culture. In preaching he counselled them to avoid those sermons which stated all problems but settled none, and bade them trust their own honest thought to tell its own story. He concluded with earnest, apostolic words of farewell and benediction.

The Rev. JOSEPH WOOD welcomed them as free men to free churches, and he adopted the words of Paul to Timothy, "Take heed to thyself and to thy teaching." The man came first, because that included the power to teach, and it must be "out of the abundance of the heart." In the teacher men must feel that they come into contact with divine reality. A minister's words, to be effective, must be a piece of his very self. It was one thing to prepare a sermon to preach, but much more to prepare the man himself to preach. "Take heed to thy moral self." Perfect honesty and command of temper were essential. Lamentable experience had shown the need of the warning never to let a straightened income be an excuse for getting into debt. "Take heed to thy mental self." Cultivate mental breadth, sanity, vivacity. Cultivate a wide and general culture; be something more than

a mere specialist. For mental vigour let your reading be wider than your special study, but not desultory reading. Idleness was a great pitfall for ministers for whom time was not strictly mapped out. "Take heed to thy spiritual self." There must be in a minister an embodiment of spiritual life, a manifestation of the spirit of God. The spiritual man has the *mind* of the spirit, regards all that is from the invisible and eternal side. He has seen, and is not disobedient to the heavenly vision. In the true minister there must be the spirit of love and power and a sound mind, strength, sympathy, and sanity. He is to be the interpreter of God and the soul; two things are essential, purity and humility. He must lose all thought of self in the sense of God. With him the doing of the will of God must be supreme. There is a husbandry of spiritual things. He who deals with the souls of men must patiently face his own. Nourish the devotional habit. Train mind and imagination. Among devotional books the Bible is easily first, but read also the utterances of the saints of all ages. Such in fragmentary notes are some of the thoughts of this earnest address, which concluded with a word of welcome into the ministry of the church, not of any denomination, but the ministry of the Church of the living God.

THE FREE CATHOLIC IDEA.

SIR,—I am glad that Mr. Travers Herford has taken the proper course of withdrawing the quotation marks from a passage which as it stood must naturally have been accepted as an actual extract from my article in *The Hibbert Journal* of last July. He explains now that the words are not my words but his, that therefore he alone is responsible for them, although he still believes them to be a just summary of my opinions. So far, he has tried to put right what was an extraordinary lapse in a scholar of his attainments, and he has made an *amende honorable*, which I cordially acknowledge and accept. I might perhaps even now complain that the heretical article which thus won the honour of being attacked in the Unitarian Association's Annual Sermon ought to have won the further courtesy of a precise reference, if not the author's name; but let that pass.

No one who knows Mr. Herford will for a moment imagine that in making the summary he was anything but scrupulously honest in intention. Whether the summary is actually and objectively just is another matter. I was concerned in my *Hibbert* article, as I was in my book, "A Free Catholic Church," with a far more extensive and perhaps more important problem than the mere domestic politics of our own group of churches, though that was incidentally included in it. I did not confine my review of the modern religious crisis even to England. I had in mind the general movement of thought on the Continent and in America. As a matter of self-defence I may be pardoned the apparent egotism of saying that among the many letters of warm general approval which I received on the appearance of my book and my article were some from the most radical Protestant philosophers and theologians of Europe, as well as from

distinguished leaders of the Modernist movement, including one from a Catholic Bishop. These all, Protestant and Romanist, without a single exception, recognised that I was dealing not merely with "our" Free Churches, but with a world-wide problem involving issues as deep and broad as those of the future of Christianity.

I am now writing in Switzerland without access to my article and book, but I feel confident that no one who will do me the justice of reading what I really wrote, in its own context, will fail to observe that if I criticised Protestantism I also criticised, with no less severity, Romanism. I see good and bad features in both, and I believe I have made this fact quite clear. My ideal is an inclusive and synthetic ideal in which religious individualism and religious socialism (if we must use these convenient but rather misleading terms) must both be reconciled and find their fullest expression. For my own part, I cannot for a moment admit that individualism and socialism, either in politics or religion, are necessarily antithetic. The judgment that regards them as mutually exclusive seems to me extremely superficial and immature. Mr. Herford himself shows his own sense of this when he admits that "the individual only then becomes what he ought to be, when he is at the same time social, when he sees that he cannot live his true life, or be his true self, except in conjunction with his fellow-men; and when he does that, not with a view to his own self-improvement, but out of a real brotherly love to his fellow-men."* Now, this means that the individual is not even an individual except in a society, just as in Aristotle's famous saying, a hand cut off from the body is not even a hand. It means, further, that self-improvement is not the primary motive for a really religious life, but yields the priority to the social life, to the paramount importance of which a "real brotherly love" is the all-sufficing proof. From the religious point of view, this must still further mean what Dr. Drummond in his last book means when he speaks of the priority of the Church in the passage which I quoted in my letter to your columns on "Our Great Problem."

To speak of the Church, as Mr. Herford appears often to do, as if it were a mere mechanical device or artificial "institution," is to speak of a growing tree as if it were mere timber or a chest of drawers. Even Mr. Herford is impressed by the reality of the Church Universal and invisible; he accepts this, please observe, not as a mere imaginative or poetic Ideal hanging in the tinted clouds of sunset, but, if I understand him aright, as an operative and practical factor in our daily religious consciousness. Is he, then, quite consistent with himself, not to say just to men like Martineau, Tayler, Thom, Dr. Drummond, Professor Odgers, and others, who are going to have a weary time of it, when he suggests (as he appears to me to do) that the effort to visualise more and more perfectly on earth this Universal Church is to revive the idea of the Church "in a narrower sense . . . to go back and not forward, it is to shrink from the higher ideal that is coming into sight and to take refuge in the lower, which was once, but is not now, the best that could be

* Italics mine.

seen." I should have thought, on the contrary, that to accept the reality of the universal and invisible Church (however vaguely) in a serious spirit involves a consecrated effort to organise here on earth according to the pattern we have seen on the Mount. I confess I cannot understand how anyone whose heart has once throbbed to the beating tide of the Universal Church can bring himself to say of us that we "*sink** to the ideal of the Church" and "take refuge in a crowd"—a strangely superior and aristocratic phrase to come from one who has just been saying that a man ought to live "not with a view to his own self-improvement, but out of a real brotherly love to his fellow-men," who, presumably, make up this "crowd."

All through Mr. Herford's sermon I find these recurring half-thoughts and hesitating attitudes—this saying and unsaying of the same thing. Now he speaks of the individual as a unit, an anchorite or hermit of the cave whose supreme glory it is "to stand *alone** face to face with God"—out of a real brotherly love to his fellow-men, I am asked to believe. But, again, these religious supermen, self-centred, individualistic, and worse than monastic monks, are somehow "drawn closer to each other and build up a *common life*"*—some kind of Church life, I imagine. Even the Church as an institution is not valueless, for "the question of being a member of some society or institution," though secondary, is admitted to be "highly important, no doubt." Nay, more, the common worship and work of even a single congregation may be able to make the individual more than as a mere individual he could become, for, we are told, it is able "to increase by sympathy the power of religion in the soul"—almost, if not quite, a sacramental view of the function of a congregation. But our rising hopes are soon dashed, for later on it is suggested that it is better for the stray sheep not to be gathered together into a flock, but to be allowed to turn every one to his own way and wander at will to such pasture as he may prefer. "In the matter of religious fellowship," Mr. Herford reminds us, "the essential for Christians is discipleship to Christ." The Good Shepherd is to have separate and strictly individualistic sheep, but he must not have a flock. We are even explicitly told that the final desideratum is "the sense of fellowship which can create the institution [of the Church] *or do without it, as it will.*" In that case, would it not really save a lot of worry, especially to those of us who are being threatened with "a weary time of it," if we began at the beginning and got rid altogether of this apparently functionless sense of fellowship?

Mr. Herford's objection to the reality of a general will or "collective mind" is curious in the face of the modern tendencies of psychology and philosophy. There is something heroic in his standing, not alone, indeed, but with certain noble figures of the eighteenth and nineteenth centuries, for a Deistic and Whig atomism. In one fine plump phrase he tells us "there is not except by figure of speech a collective mind." Feeling this to be a trifle dogmatic, he hastens to add, "at least, there is no known organ of a collective conscience" (? consciousness).

* Italics mine.

I remember seeing a similar argument advanced against the existence of God. It was urged that there could not be a Universal Consciousness or Divine Mind because there was no "known organ" of such Mind—the point being that God, in order to be God, must have brains, and, unfortunately for the Theistic argument, there was no evidence of such a cosmic cerebral organ. I know how deliciously Martineau dealt with this argument, but I do not know how Mr. Herford proposes to meet it. Perhaps when he again applies himself to it he will not be quite so eager to discover a "known organ" for the collective mind, or show himself so ready to think that such a collective mind must not be presumed to exist until the organ has been hunted down and dissected. Better still, I would respectfully and seriously suggest, if he could find in Human Society and in the Church an appropriate organ both for the collective mind and for the mind of God, on whose immanence we are now all so insistent—that God of our worship whom Christ taught us to approach not only as "*my*" God, but as "*our*" Father.

In conclusion, may I say how glad I am that this sermon was preached, because it will open the minds of many who would not listen to our warnings; and it will throw into conspicuous relief the Free Catholic idea which is now coming into its own.

J. M. LLOYD THOMAS.

Sunday, Villars-sur-Ollon.

REMONSTRANT SYNOD OF ULSTER.

THE Annual Meeting of the Synod was held on June 16 at the First Church, Belfast. The Rev. Charles Thrift, out-going Moderator, preached from the text, "But Christ is all and in all." The Rev. Edgar Lockett, of Banbridge, was elected Moderator, and delivered a brief address. In the course of the business the following resolutions were passed:—

"That, in view of the widespread evil and suffering caused by the excessive use of alcoholic liquors, and having regard to the danger to all classes, and especially to the young and inexperienced, this Synod strongly recommends to members of congregations connected with it the desirability of adopting total abstinence, both as the safest attitude for themselves and as that which will render their influence most beneficial to the general community."

"That the Remonstrant Synod of Ulster, in annual meeting assembled, hereby expresses its warm approval of the wise and able measure proposed by the Government for the reform of the licensing laws of England and Wales, and its earnest hope that this measure will, at an early date, become law. It also trusts that in the near future a similar measure of licensing reform will be extended to Ireland."

ALL our better moods are prophetic of eternity for us. Justice feels itself rooted more deeply than the mountains are; it is of the very essence of love to be consciously everlasting; and faith feels as though it could die death after death, and only be the nigher God with every change. —William Mountford.

THE UNITARIAN VAN MISSION.

THE returns for the week show that the meetings have been very unequal in attendance. Wales has again a splendid record; Scotland does well; the London district reports rather more favourably than last week; while the Potteries district is in marked contrast with the earlier returns. There seems to have been much difficulty in getting sites in this neighbourhood, there having been no less than six refusals of desirable pitches in the last three towns. It is satisfactory to read, however, that small as the meetings were, they are regarded as helpful and encouraging, and that they have produced much good among the few attending them. Thus, Mr. Talbot reports of one evening in Fenton, with an attendance of 50, that "no better meeting has been held with this van this year; 40 adults visited the van, and a dozen came to the van in the yard where it was stationed during the day."

In reference to the Welsh meeting at Port Talbot last week, when the attendance was given as 1,200, it has been pointed out that the size of the crowd must have been seriously under-estimated. The site, 26 yards square, was completely filled. If six people can stand on a square yard, then the site was capable of holding 4,000 persons. As a matter of fact, more than six persons will stand on a square yard where the crowd is densest; and allowing for a thinning towards the edges, it is safe to take an average of four, which will give an attendance of 2,700. It is not, of course, necessary to alter our figures, but the fact may be set down to our credit. Once before our figures were challenged, and we were said to have exaggerated the numbers. Since then our missionaries have been asked always to under-state their attendances, rather than to have suspicion cast upon our returns, and this correction more than compensates for any possible error on that occasion. The probability is that meetings in the open are generally larger than they seem. We heard one of the best known organisers of outdoor meetings claim the other evening in South Wales that he was addressing 1,200 people. We should have returned the figures, had the meeting been our own, as 700.

LONDON DISTRICT (Lay missionary, Mr. H. K. BROADHEAD).—The closing meeting at Forest Hill was on the 21st, and next day the van came to Streatham, where Rev. T. Paxton was again missionary, and where Mr. John Harrison took the chair. On the second evening Dr. Cressy assisted, and expressed the hope that Brixton might be visited next year. The meetings were well attended, and Mr. Paxton says the regret the visit was so brief was as pronounced as at Forest Hill. There were many questions at each meeting, and some of the listeners assured the missionary of their intention to see the Brixton church. It was evident that the mass of the people regarded orthodoxy and Christianity as one and the same thing, says the missionary, and this in a crowd largely composed of Jews, Catholics, Agnostics, and Atheists. Meetings were begun at Wimbledon on Thursday, the 25th, Rev. E. S. Hicks being missionary until Saturday. No service was

held on Sunday, and Mr. Hicks' place during the early part of this week has been filled by the Revs. R. P. Farley and A. Hurn and Mr. Capleton. There was a large meeting on the Friday night presided over by Mr. Moore, and assistance was rendered by the minister, Rev. W. E. Williams. This week-end the van is at Kingston, and moves to Hounslow on the 9th inst.

THE POTTERIES (Lay missionary, Mr. B. TALBOT).—The week has been spent at Fenton, outside Stoke, and at Newcastle. At the former place Rev. W. Griffiths, and at the latter Rev. J. W. Bishop missioned. The Rev. G. Pegler, of Newcastle, also rendered much assistance here as at other places. The meetings at Fenton were small, but close attention was paid to the addresses. The people remained throughout the meetings, and many inquiries were made. The closing meeting was the one referred to in the first paragraph as being one of the most successful of the season, despite its small dimensions. The Newcastle meetings were considerably larger, reaching as high as 240 on the Saturday, but there has been no approach to anything like the fine audiences of last year. On the Friday night an attempt was made to capture the meeting, and after the close of the proceedings a clerical gentleman addressed all who remained behind. Another night a little diversion was caused by the appearance of a priest, and his orders to one of his flock to leave the meeting. Meetings have been held at Chesterton until Thursday this week, and on the 2nd the mission was to open at Market Drayton.

SOUTH WALES DISTRICT (Lay missionary, Mr. A. BARNES).—The last three meetings at Port Talbot were characterised by much heartiness, and a deep impression has been made. Further work will certainly have to be done at this place. The action of the police in interfering with the meetings has been much resented, and a local solicitor promised to defend the case if proceedings were taken. It is now suggested that the police were acting under local pressure, and were not personally responsible for the move which was made against the mission. After leaving this place a halt was made for a couple of nights at Trebannos, where the first exclusively Welsh services were conducted by the Rev. J. Hathren Davies, of Cefn Coed. Rev. W. A. Richards occupied the chair, and his people joined heartily in the singing. A Socialist meeting clashed with ours, but there was a capital attendance, and great interest was displayed. Some miles further up the valley of the Dawe is Gwauncaegurwen, and here the van stood over the week-end in the heart of the great hills, and gathered a great audience on the Sunday evening, when Mr. Davies discoursed on Salvation by Character. This week-end meetings are at Brynamman, and the route then lies down the valley to Llanelly, which should be reached on the 9th.

SOME QUESTIONS OF THE WEEK.

What is the purpose or good of human life to human beings or to God, and what result does that Higher Power expect from our lives? As you believe in the higher development of the soul after death, would

it not be reasonable to expect a development of evil in some souls after death?—South Wales.

Did not God prepare the big fish that swallowed Jonah?—Scotland.

Do you believe that Socialism can stand in the place of religion? If all will be ultimately saved, why ask people to live a better life here?—London.

DETAILS OF THE MEETINGS.

LONDON DISTRICT.—Forest Hill, June 21, attendance 200; Streatham, June 22 to 24, three meetings, 900; Wimbledon, June 25 to 28, three meetings, 800.

SCOTLAND.—Bathgate, June 22 and 23, two meetings, 900; Linlithgow, June 24 to 28, five meetings, 1,950.

POTTERIES.—Fenton, June 22 to 24, three meetings, 150; Newcastle, June 25 to 28, four meetings, 550.

SOUTH WALES.—Port Talbot, June 22 to 24, three meetings, 3,650; Trebannos, June 25 and 26, two meetings, 650; Gwauncaegurwen, June 27 and 28, two meetings, 1,050.

TOTALS.—June 21 to 28, twenty-eight meetings; attendance, 10,800; average, 385.

THOS. P. SPEDDING, *Missy. Agent.*

SCOTTISH VAN.—Our meeting at Airdrie on Monday, June 15, was large, orderly and appreciative. At times there were quite a thousand people in the crowd. The subject was "The Real Value of Jesus." We moved to Armadale, twelve mile-distant, on Tuesday, and were disappointed, as we only got a small audience. On Wednesday we could get no meeting at all, as it was a general holiday in the locality, and everybody seemed to go to the Edinburgh Exhibition. On Thursday we came to Bathgate, and have had some fine meetings. The people appear to be quite ready to listen to our message. On Sunday I had two meetings, one at Bathgate at 3 p.m., the other at Armadale at 8 p.m. Seeing that I had practically failed at Armadale on Tuesday I was a little bit afraid I might fail on Sunday, but to my surprise I had a crowd of between 400 and 500 people. We go to Linlithgow on Wednesday, June 24.

Our concluding meetings at Bathgate were well attended, 450 persons being present on each occasion. Many men thanked me for the lectures I had delivered. On Wednesday, June 24, we came to Linlithgow and caused quite a sensation in this quiet, old-fashioned Royal burgh. Here I met some friends who used to attend my Govan lectures. So far this year I have not been to a single town without meeting someone who has attended my McQuaker Trust lectures. Last night, Sunday, I had a fine audience of 300 people, who listened to me with the utmost attention. On the previous evening I had 500 people present listening to an address on "Myself and my Neighbour," and though it was Saturday evening, there was not a single word of dissent. I leave here on Wednesday, July 1, possibly for Boness.

E. T. RUSSELL.

FLOWERS are the beautiful hieroglyphics of Nature, with which she indicates how much she loves us.—Goethe.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.]

Belfast: Mountpottinger.—The Annual Floral Services were held on June 21. The Rev. Joseph Worthington, minister of the Church, conducted the morning service, and also the children's service in the afternoon, whilst at night Rev. G. J. Slipper, of Moneyrea, officiated. Under the direction of Mr. Alf. Brown the choir rendered anthems and solos suitable to the occasion, and also led the scholars in the singing of the special hymns.

Bolton and Bury Districts Sunday-school Unions.—In connection with these unions a joint gathering took place at Ainsworth on Saturday, June 20. At 3.30, the hour fixed for the ramble, there was a good muster of friends from the various schools, and the walk round Harwood by field and lane was much enjoyed. A return to the schoolroom was made at 5 o'clock for tea, and others having arrived in the meantime the room was crowded to its utmost capacity. At the subsequent meeting, presided over by Mr. Herbert Thompson, of Bury, there were some capital speeches, brief, bright, and breezy, full of humour, but carrying an earnest and serious message to the hearers. The principal speakers were the Revs. E. D. Priestley Evans and R. H. Lambley, M.A., each of whom dwelt upon the great importance of religious education in the lives of our young people. A vote of thanks to the Ainsworth friends for their hospitable reception, moved by Mr. Rigby, of Chesham, and seconded by Mr. Walter Simpson, of Bolton, was carried with acclamation and suitably acknowledged by Rev. Otwell Binns. A vote of thanks to the chairman brought a highly successful and very enjoyable gathering to a close. The Whit-sunday services of the Bolton Union, held at Chowbent, and Bank-street, Bolton, were well attended and supported. At Chowbent the service was conducted by the Rev. Felix Holt, the address being given Mr. Alfred Tilling, of Bolton. The attendance was not quite up to the level of last year, nor was the collection as large. At Bolton the attendance numbered 664, nearly the same as last year, but here again the collection fell below last year's total. The service was conducted and the address given by the Rev. R. H. Lambley. The collections from the two services amounted to £9 19s.

Bridgwater (Appointment).—The congregation of Christ Church Chapel have unanimously and cordially invited Rev. Clement E. Pike to be their minister. Mr. Pike has accepted the invitation, and will begin his ministry on the first Sunday in July.

Halstead.—A flower service was held at the Free Christian Church on Sunday, the Rev. F. H. Jones giving the address. The church band gave some excellent music, including "Selections from Samson." The flowers were sent on Monday to Little Titchfield-street Council Schools.

Knutsford.—A small sale of work was held in the school-room last Saturday, and realised £25. The chair was occupied by Mr. J. R. Beard, J.P., and the sale opened by Mrs. Wm. Shipman. The Secretary of the Ladies' Sewing Society (Miss Beard) stated that in six years nearly £400 had been raised by that organisation. A vote of thanks to the opener was proposed by Mr. George Holt.

Liverpool Sunday-school Society.—At the summer meeting and service on Saturday, June 27, at Southport, about 90 members were present. The party was most hospitably received and entertained by the Southport congregation and teachers, tea being served in the Portland-road Schools. In the unavoidable absence of the president, Mrs. H. D. Roberts (vice-president) proposed a very cordial vote of thanks for their hospitable reception, to which the Rev. M. R. Scott responded. A short service was then held in the chapel, conducted by Mr. Scott, the address being given by the Rev. H. D. Roberts, who, speaking to the text, "All things whatsoever Thou hast given me are of Thee," said that to the most deeply religious minds of

to-day all things tended towards a grand unity. Sacredness no longer lay only in specific acts or ritual. All life and its implications were sacred. Divinity was not against the natural but in the natural. It was not the emptying of life of interests, as the older religionists claimed, but the filling of it with yet wider and deeper interests. God was not waiting in one place and avoiding another; but He was in every niche in the great temple of life's activities. We were called on to live human not super-human lives, to see the majesty of this great gift of life and to live it nobly to-day. We should not underrate "the duty of being happy," remembering that God waited in recreation as well as in work. The great abuses of recreation arose from regarding it as outside religion, not as part of it.

Rochdale.—On Saturday last, June 27, the Halifax, Heywood, Middleton, Oldham, Rochdale, and Todmorden congregations held a joint picnic at Hardecastle Craggs. In spite of the great Licensing Bill demonstration at Heaton Park, with which it was impossible to avoid clashing, the attendance was splendid. This intercourse among the neighbouring congregations, is already bearing good fruit, and is doing much to stimulate friendly relations between the various congregations. The next gathering will be held at Oldham on March 27, 1909, when it is hoped that the Rev. W. Copeland Bowie will address the meeting on behalf of the British and Foreign Unitarian Association.

Sale (Farewell).—The Rev. W. L. Schroeder, M.A., preached farewell sermons on Sunday last on the conclusion of his seven years' ministry at Sale. At a meeting on the following day the members of the congregation presented Mr. and Mrs. Schroeder with a piano and cheque, and the young people of the Sunday-school gave them a music stool. The speakers testified to the esteem and affection in which Mr. Schroeder is held, and gave expression to their feelings of regret at parting from him. Mr. Schroeder, in reply, spoke of the harmony which had existed between himself and the congregation, and said that nothing but the conviction that there was work for him to do elsewhere could have moved him to terminate so ideal a relationship.

Shrewsbury.—The ministry of the Rev. James C. Street at Shrewsbury terminated on Sunday, June 28, when the Rev. W. Copeland Bowie preached morning and evening. Before the close of the evening service Mr. Bowie spoke in terms of warm appreciation of the faithful and strenuous labours of Mr. Street during his long ministry. He had done noble and helpful service, Mr. Bowie said, and in the eventide of his life there would abide with him the gratitude and affection of a large circle of friends in all parts of the country. The congregation at Shrewsbury have arranged that Mr. Street shall for the present continue to reside at the parsonage.

The South Cheshire and District Sunday-schools and Congregations (First Annual Singing Festival).—The members of this association have just tried an interesting experiment, which succeeded beyond all expectations. The idea was introduced by the Rev. D. Jenkin Evans, of Chester, who has had an extensive experience of singing festivals in musical Wales. For several months the scholars of the associated schools have been practising a number of hymns and choral songs published by the Manchester District Sunday-school Association, and on Wednesday, June 24, they gathered in Matthew Henry's Chapel, Chester, to sing them together. Considering

that no united rehearsals had been held, the singing, under the able leadership of Mr. Evans, reached a high level. Two meetings were held. In the afternoon the proceedings opened with a short service, conducted by the Rev. G. Pegler (president of the Association), and the Rev. H. Fisher Short (hon. sec.) gave an address. The evening meeting was opened by Mr. Short, and Mrs. Broadrick gave the address. The programme was of great interest, including a song, "Every Morning the Red Sun," by Chester scholars, the tune composed for the occasion by Rev. H. W. Hawkes. Tea was provided between the meetings, every scholar receiving a free ticket from the Chester congregation. During the proceedings a message of warm congratulation was sent to the Rev. J. K. Montgomery, who attained his 93rd year on the previous day; hearty thanks were accorded to the Chester congregation for their liberal hospitality, and a day of great delight and lasting profit was suitably closed by the Rev. J. C. Street, who offered prayer and pronounced the benediction.

THE Government Town Planning Bill, though requiring amendments to make it fulfil the desires of Garden City reformers, enlarges the hopes of a general attainment of their purposes, and the speedy beginning of a new era of housing and town development. An indication of this is found in the action of the Garden City Association, which has resolved to alter its name to "The Garden City and Town Planning Association." Besides doing this, at a special general meeting of its members, consideration was given to the effect of taxation of ground values on Garden City schemes. The monthly organ of the society is now called "Garden Cities and Town Planning."

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, July 5.

LONDON.

Acton, Creffield-road, 11.15 and 7, Rev. ARTHUR HURN.
 Bermondsey, Fort-road, 7, Rev. JESSE HIPPERSON.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. GEORGE CARTER.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSEY, D.D.
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. J. JUPP.
 Deptford, Church-street, 11.15 and 6.30, Rev. A. J. MARCHANT.
 Essex Church, The Mall, Notting Hill Gate, 11, Rev. FRANK K. FREESTON; 3.15, Flower Service; 6.30, Rev. R. N. CROSS, M.A.
 Forest Gate, corner of Dunbar-road, Upton-lane, 6.30, Mr. RIGBY.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. W. WOODING, B.A.
 Hampstead, Rosslyn-hill Chapel, 11.15, Rev. V. D. DAVIS, B.A.; 6.30, Rev. STOPFORD A. BROOKE, M.A.
 Highgate Hill, Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.
 Ilford, Assembly Rooms, Broadway, 7, Mr. E. A. CARLIER.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. GEORGE CRITCHLEY, B.A.
 Kentish Town, Clarence-road, N.W., 11.15 and 7, Rev. F. HANKINSON. Anniversary Services.
 Kilburn, Quex-road, 11 and 7, Rev. CHARLES ROPER, B.A.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. C. POPE.
 Little Portland-street Chapel, 11.15 and 7, Rev. FREDERIC ALLEN.

Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER, B.A.
 Peckham, Avondale-road, 11, Rev. J. HIPPERSON; 6.30, Mr. DELTA EVANS.
 Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.
 Richmond, Free Church, Ormond-road, 11.15 Rev. FELIX TAYLOR, B.A. No Evening Service.
 Stepney Green, College Chapel, 11, Mr. W. R. MARSHALL; 7, Mr. EDWARD CAPLETON.
 Stoke Newington Green, 11.15 and 7, Dr. F. W. G. Foat, M.A.
 Stratford Unitarian Church, 11, Mr. SEYMOUR MARKS; 6.30, Rev. T. E. M. EDWARDS.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 Wimbledon, Smaller Worple Hall, 11 and 7, Rev. W. E. WILLIAMS, B.A.
 Wood Green, Unity Church, 11 and 7, Mr. H. G. CHANCELLOR.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30, Mr. D. R. DAVIES.
 BATH, Trim-street Chapel, 11 and 6.30, Rev. J. M. McDOWELL.
 BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. C. C. COX.
 BRIGHTON, Free Christian Church, New-road, 11, Rev. PRIESTLEY PRIME. No Evening Service. Ditchling Anniversary.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.
 CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. ARTHUR GINEVER, B.A.
 DUBLIN, Stephen's Green West, 12, Rev. G. H. VANCE, B.D.
 GUILDFORD, Ward-street Church, North-street, 11 and 6.30, Mr. GEORGE WARD.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. S. BURROWS.
 HARROGATE, Dawson's Rooms, St. Mary's Walk, 6.30, Rev. W. STEPHENS. "Heaven's Open Door."
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. CHARLES HARGROVE, M.A.
 LEICESTER, Free Christian Church, 11 and 6.30, Rev. C. SNEDDON.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
 LIVERPOOL, Ullet-road, Sefton Park, 11 and 6.30, Rev. J. C. ODGERS, B.A.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 NEW BRIGHTON and LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. E. PARRY.
 NEWPORT, Isle of Wight, 11 and 6.30, Rev. H. M. LIVEN.
 OXFORD, Manchester College, 11.30, Rev. Dr. ODGERS.
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. JAMES BURTON, M.A.
 PORTSMOUTH, St. Thomas-street, 11 and 6.45, Mr. T. BOND.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. J. PAGE HOPPS.
 SEVENOAKS, Bessell's Green, The Old Meeting House, 11.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.

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SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. ARTHUR W. FOX, M.A.
 TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.
 TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 and 6.30.
 WEST KIRBY, Tynwald Hall, opposite Station, 11 and 6.30, Rev. H. W. HAWKES.

GERMANY.

HAMBURG, The Church of the Liberal Faith, Logenhaus, Welckerstrasse. 11, Rev. GARDNER PRESTON.

SOUTH AFRICA.

CAPETOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALM-FORTH.

MARRIAGES.

MACNAY—CARRICK.—On June 25 at Christ Church, Ealing, by the Rev. St. John Basil Wynn Wilson, Headmaster of Haileybury College, assisted by the Rev. W. Timpleton King, Vicar, John Bruce MacNay, eldest son of T. Wilson MacNay, of The Lindens, Grove Hill, Middlesborough, to Constance, youngest daughter of the late A. W. Carrick, of Brookfield House, Uxbridge, and Mrs. Carrick, 6, Blakesley-avenue, Ealing.

HALL—CARPENTER.—On June 29, at Manchester College Chapel, Oxford, by the Rev. J. Estlin Carpenter, uncle of the bride, Richard James Hall, M.A., of Belfast, to Mary Louisa Carpenter.

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